00:01): ***Psalm 110: A Psalm Written by David***

Yet another Psalm of David; and in this case we can be sure that **it was David himself who wrote, and first sang the Psalm**, because we read together from Matthew's gospel, chapter 22. And in that chapter, the Lord Jesus himself said that it was David who spoke in this Psalm. We knew for certain that this Psalm was first sung by King David. There are 150 Psalms in the book of Psalms in the old Testament. **Of all those 150, which one is quoted most often in the new Testament? Answer: this one!** I'm not going to list out all the different places that it's quoted, but it's very obvious that as the apostles and the other new Testament writers studied the Psalms, **this Psalm seemed to them, especially important in order to understand who Jesus is, and what he's done, and what he's going to do.** They referred to this Psalm again, and again, and again. I could talk all morning about the background to this Psalm because it's very important. And I think it's very fascinating. I mustn't do that. But I do want to say something about the background. Without it, I don't think we can really grasp what's going on in this Psalm.

(02:00): ***Background to Psalm 110: Melchizedek, King and Priest of Salem***

**The Psalm, as we've said, was composed by King David. But the background to the Psalm goes back a long way before that. It goes back the best part of a thousand years**. It goes back to the days of Abraham when Abraham was wandering around the land of Canaan. In fact, it goes back before he was called Abraham when his name was just Abram; but I'm going to refer to him as Abraham, because it's more familiar to us. Abraham and his family, at that time, didn't own any of the land where they were living. They just traveled from place to place around the land of Canaan. And Canaan was a dangerous place to live---a difficult place for them to be living. The Canaanites worshiped all sorts of false gods. The land of Canaan as a whole, was given over to idolatry and horrible evil practices. It wasn't a United country. Each city had its own independent King. And most of those Kings were thoroughly evil men, and they would go to war against each other in their greed. But there was one city in the land of Canaan that was different. It was known as Salem, which just means 'peace'. **And the *King* of Salem was called *Melchizedek***, which means ***'King of Righteousness'***. And the King who reigned there in Salem did reign in righteousness. **He wasn't just the King. He acted as a *priest* as well.** He was known as 'the Priest of the Most High God'. In other words, he and the people of Salem recognized that there is one great Supreme God who created all things, and who rules over all things. They called him 'the Most High God, the Possessor of Heaven and Earth'.

(04:26):

So the people of Salem worshiped God---the creator, the sovereign, the owner of the heavens and the earth. And Melchizedek led them in their worship. He made sacrifices on their behalf. He prayed for them, his people. I think it's very likely, though I can't prove it, that there was a whole line of Kings---a dynasty of Kings---who reigned over Salem and acted as high priests in that city. And I think it's also likely that each of them in turn was called 'Melchizedek'. Melchizedek's may not have been a personal name. It may have been the title that each one of them was given when he came to the throne. Each King who ruled in Salem (I think) acted as the high priest of the Most High God. And each of them carried that name: Melchizedek, King of Righteousness.

(05:35): ***Abraham’s relationship to Melchizedek***

Well, be that as it may, ***Abraham met the King of Salem---he met Melchizedek***. And you can read the story of their meeting in **Genesis chapter 14**. Now remember, **Abraham was the man whom God had chosen to be the starting point of the line that would lead to Jesus**. God had promised Abraham that he would bless him and that he would bless his descendants. God had promised that through Abraham, all the nations of the world would be blessed. Salvation would come to the whole world through Abraham's descendants. God had made his covenant with Abraham. God had sworn that all the earth would belong to Abraham and his descendants. God had introduced himself to Abraham by name. God had told him that his name was Yahweh; and God swore that he would always be faithful to Abraham. Then Abraham meets Melchizedek. And this is what we read: "Melchizedek brought out bread and wine."

(06:56):

**He was priest of God Most High; and he (*Melchizedek*) blessed him---blessed *Abraham*!** And he said, "Blessed be Abraham by God Most High, Possessor of Heaven and Earth; and blessed be God Most High, who has delivered your enemies into your hand." And Abraham gave a 10th of everything to Melchizedek as a tribute. And Abraham goes on to say, "I have lifted my hand to Yahweh, God Most High, Possessor of Heaven and Earth." You see **Abraham recognized that Yahweh, whom he worshiped, was the same as the Most High God, the Possessor of Heaven and Earth who Melchizedek's worshiped.** And Abraham received a blessing from Melchizedek. Now, you think about that. Abraham was the one through whom all the nations of the world were supposed to be blessed. And yet, this Priest-King (Melchizedek) blessed Abraham. It was that way round. And Abraham paid tribute to Melchizedek. In other words, **he knew that Melchizedek was his superior to whom he should defer**, this mysterious figure, Melchizedek---who appears from nowhere in the story of Genesis, and then vanishes again from the story---is someone who obviously had a very special relationship with the true and living God, Yahweh, who is also God Most High, the Possessor of Heaven and Earth.

(08:48): ***David’s Ascent to the Throne of Israel***

Well, try and keep all that in your mind; but, now jump forward. Jump forward a thousand years, from the time of Abraham to the time of King David. **When David came to the throne of Israel, there were still parts of the land (the land of Israel) that the Israelites had never really taken control of**. There were the Philistines, who had control of some areas. And some cities were still in the hands of the Canaanites. But bit by bit, David drove them all out, so that the whole land was in the possession of the Israelites. And David was ruling over the whole land, except for one city: the ancient city of Salem, or ‘***Jeru-Salem’***; i.e., ‘*Jerusalem’*, as it was sometimes known---the city where Melchizedek had ruled so long before. It had come to be known as ‘**Jebus’** in David's time, because members of one of the Canaanite tribes, the Jebusites, still lived there. Until David had captured Salem--Jerusalem—Jebus---David couldn't really say that the whole land was under his kingship. And he couldn't really say that the whole land was under the Lord's kingship, because there was that little bit of it (that city) where there were still heathen pagans worshiping their gods. **But eventually David did capture the city of Jebus; and he gave it back its old name: Jerusalem. And then David brought up the Ark of the Covenant into the city of Jerusalem.** The Ark of the Covenant was the visible symbol of God's presence. Where the ark was, God would be present exercising his power either in blessing or in judgment. The Ark, as it were, was the, the focal point of God's presence on earth.

(11:17): ***Why David Brought the Ark of the Covenant to Jerusalem***

Now, why did David want the ark to be there in Jerusalem? Well, because that was going to be David's own capital city, where David would have his throne. But David didn't want to rule as an independent King doing things his way, acting on his own authority, winning himself glory. **David's great desire---David's dream---had always been that Yahweh himself would reign as King over the Israelites, and that he (David), and then each of his heirs in turn, would reign under the supreme kingship of the Lord.** God the Lord---Yahweh---would rule through David; and then through each of David's line in turn. And now, at last, the time for that to happen had arrived. **When the Ark of the Covenant was taken up into Jerusalem, and when it was carried up onto Mount Zion, it was as if God himself was taking the throne, high and lifted up.** Zion was going to be the dwelling place of God on earth. It was going to be the throne from which the Lord would reign. David pitched a tent on Mount Zion, there in Jerusalem. And the Ark of the Covenant was put in the tent. It was to be Yahweh's palace. **And next to the tent, but a bit lower down on the Mount of Zion, David built *his* own palace.** And there in that palace, he set up his own throne. Do you see? **You have the Lord himself high and lifted up on the throne as the Supreme King; but then below him, you have David who rules in the Lord's name and on the Lord's authority**. He is subject to the Great King. He is King over the Israelites, but he's subject to the Lord.

(13:41):

In the ancient world a great King would sit on a high throne, but there would be steps leading up to the throne; and, the King's favorite son---his heir---might be allowed to sit on the top step down from the King, at the King's right hand. Well, that's what you had there in Jerusalem. **The mountain---Mount Zion---had become a giant throne; and, God himself---the Lord, Yahweh--- sat on the high throne as the Supreme King ruling the nation; extending his power into the world. And lower down, at Yahweh's right hand, David sits on his throne.** He's there so that God can use him, so that God can reign through him. **And David wanted it to be like that for each of the kings who would follow him**. Each of his heirs, each one would sit at Yahweh's right hand, not as a rival to Yahweh, but as **Yahweh's servant**---playing the role that a son would play for the King.

(14:57): ***David: King and Priest!***

I hope you're beginning to see what all this has to do with Psalm 110. But there's something more. When David captured the city of Jerusalem, and when he became King in that city, he was very conscious that this was the city where Melchizedek had acted as Priest and King to the Most High God. A thousand years passed, but David's still remembered: this was the city where Melchizedek served as King and Priest to the Possessor of Heaven and Earth. **So, David, now that he was King in Jerusalem, could say, "God has put me in the position that Melchizedek once held. I'm his lawful successor. I'm not only the descendant of *Abraham*. I'm also the heir of *Melchizedek***. And the Lord wants me to follow in his footsteps. **He wants me, yes, to rule as *King* in Jerusalem; but he also wants me to serve as *Priest* here.** He wants me to act as the priest of the Most High God Possessor of Heaven and Earth. He wants me to act as the priest of Yahweh. I am to be a Royal priest of the same type as Melchizedek. **I'm to be a priest of the order of Melchizedek."**

(16:35):

**Now, you may find that surprising because there was already a high priest serving the Lord in Israel, a high priest who was descended from Levi and Aaron**. It was the job of that high priest to superintend all the rituals commanded in the law of Moses; and the law of Moses said that only somebody descended from Aaron could do that job. But did David take over that job? He couldn't. He wasn't qualified to. He wasn't from the tribe of Levi. No, David did something much more remarkable than that. At that time, the Tabernacle, in which God had been worshiped ever since Moses' day, was in a place called Gibeon. And this is what we read in one Chronicles, chapter 16 and verse 39, *"David left Zadok, the priest, and his brothers, the priests, before the Tabernacle of the Lord that was at Gibeon, to offer burnt offerings to the Lord on the altar of burnt offering regularly morning and evening, to do all that is written in the law of the Lord that he commanded Israel.”*

(17:59):

So there, miles from Jerusalem, was the old Tabernacle---the tent that Moses had made, the place where the Ark of the Covenant had been kept all through the years. And there, at Gibeon, the high priest and the other old priests from the line of Levi, there they carried on the sacrifices that God had commanded; and they went through all the rituals that God had asked for through Moses. **The high priest, descended from Aaron, he carried on doing his work there at the Tabernacle at Gibeon. But the Ark of the Covenant---the sign of God's presence---wasn't there. It was far away in Jerusalem, in the tent that David had set up on Mount Zion. *And in that tent, David himself served as a Royal Priest following in the path of Melchizedek*.** You can read in 1 Chronicles, chapter 16, how David served as high priest as a Royal Priest in the tent in Jerusalem. And we're told in 2 Samuel, chapter eight, verse 18, that **David's sons acted as priests as well.**

(19:29):

**And there as the Royal Priest, David brought down blessing on the Israelites, just as Melchizedek had brought blessing a thousand years earlier on Abraham**. Melchizedek did the priestly task of blessing Abraham. So now it was David who spoke the blessing over Abraham's descendants, the Israelites. In the law of Moses, the high priest had the job of speaking Yahweh's blessing over the Israelites. **So, the high priest descended from Aaron, Zadok, he carried on doing that job down at *Gibeon*. But here, in that tent on *Mount Zion*, David himself was the high priest.** So, 1 Chronicles chapter 16, verse two, "When David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of Yahweh."

(20:32):

**And he followed Melchizedek's example in another way too** Do you remember Melchizedek giving/bringing wine and bread for Abraham? Fruit of the vine and the fruit of the earth. *"And David gave to each Israelite---each descendant of David, both men and women---****he gave each of them a loaf of bread and a cake of raisins, the fruit of the vine, on that day when the Ark of the Covenant was brought up onto Mount Zion****."* You know, this really was a wonderful and remarkable time in the history of God's people, the Israelites. It was a time when a true King, living in obedience to Yahweh, a King who saw himself as Yahweh servant, reigned at Yahweh right hand on Mount Zion. He'd won the right to do that by serving God obediently, by waiting for God's time. He defeated all God's enemies everywhere in the land, the heathen---the Philistines, the Canaanites, the Jebusites---they'd all been defeated; so that now God's people were safe. **And now this King was reigning among God's people as the King of Righteousness, establishing justice**.

(22:12):

**But not only that, he was serving as a true *priest*. He was mediating between God and man.** This priestly King, this Royal priest---David---he could pronounce God's blessing on the nation. He could feed them with God's good gifts. **And one more wonderful thing (which we've no time to think about, really), every man or woman who wanted to know God in those days, could approach the Lord *directly* in repentance and faith, there in that tent in Jerusalem.** People wanted to know God and who wanted to come into God's presence, **they didn't need to go through all the elaborate rituals that were followed down in the Tabernacle at Gibeon**. **They could simply come and meet with God in that tent on Mount Zion**. And David would be the mediator that would bring them near to God. **Even *Gentiles*---people who weren't Israelites---could come and meet with God in that tent, on Mount Zion**. And after all, all the people who lived in Jerusalem in Melchizedek's day, they were all Gentiles, weren't they? But with Melchizedek as their priest and their King, they could experience God's blessing. Well then. **If David was a Priest-King, after the order of Melchizedek, then he could bring blessings to Gentiles too**. And when you read the names of David's closest friends and companions---his mighty men---you discover that many of them were Gentiles. They would have been barred from entering the Tabernacle down at Gibeon; but they could worship with David, under his shadow, in the tent on Mount Zion. In fact, David deliberately urged people from all nations to come before the Lord there in that tent. On the day when the tent was set up and the ark was put in place, David sang, *"Ascribe to the Lord, O clans of the peoples,"* (in other words, all nations), *"Ascribe to the Lord, glory and strength. Ascribe to the Lord, the glory due to his name. Bring an offering and come before him. Worship the Lord in the splendor of holiness!"* No Gentile could bring an offering into the Tabernacle of Moses set up, which was now down at Gibeon. **But while David was reigning as Priest-King in Jerusalem, *Gentiles*---as Gentiles---could come in faith. They could trust to God's grace; and they could bring their offerings, knowing that they would be accepted by the grace of Yahweh.**

(25:06):

As I say, it was a wonderful, it was a remarkable time in the history of Israel, as God dwelt there among his people working in unconditional grace, pouring out his blessing. I know that there were shadows over the reign of David. I know that there were times when David fell into sin, and the blessing no longer rested on the people, and instead judgments fell on the people. But if you look at the reign of David and read the story of his reign in Chronicles, then you'll see what a wonderful time it was as David ruled as Priest-King in Jerusalem. And I'm sure David hoped that that would carry on after his death. **I'm sure that David hoped that one of his sons would reign in the same way as he did--- a Priest-King in Jerusalem.** And then, one of his sons after him; and another after him; until finally, the last King would come---the true King, the ultimate King, the Messiah---who would reign, not just over Jerusalem, but who would reign over the whole earth, and who would reign forever.

(26:25): ***David Looked Forward to Jesus’ Reign***

In the end, David knew his own limitations; and he knew the limitations of whichever son he would choose as his successor. David knew that he himself was a sinner. He could speak words of blessing over people, but he couldn't actually save them. He couldn't take away their sins. He couldn't change their hearts. David was conscious that he himself needed a savior (Read Psalm 51). **And so, King David was always looking forward to the coming of the *Savior*, King Jesus**. I don't suppose he knew that his great, great, great, great grandson would have that name, Jesus. And I don't suppose he knew that it would be a thousand more years before Jesus was born. **But he did know that one day a child would be born. One of his own descendants, who would be the Savior, and who would be a perfect Priest and King for God's people.** And that's what this Psalm---Psalm 110---is all about.

**David may well have written it for his son Solomon's coronation**. David handed over the throne to Solomon while he (David) was still alive. David abdicated. He stepped down from the throne, and Solomon became King in his place. You can read about that in 1 Chronicles, chapter 29; and it comes to the climax in verse 23, *"Then Solomon sat on the throne of Yahweh, as King in place of David, his father*.” It was David's joy to see his son, Solomon, enthroned in his own place. And I'm sure that David hoped that the things we see in this Psalm would come true, in a little way---a partial way---for Solomon, the King who would take over from David. If they'd been true for David himself, in a little way, David hoped they'd be true for Solomon in a little way. **But David was looking forward beyond Solomon. He was looking forward to the coming of the Messiah**. Solomon's great. great, great, great grandson---the final, the perfect King. And David knew that everything in this Psalm would come true fully---totally---when the Messiah, the great Savior came. **This is one more Psalm about *Jesus***!

(29:05):

That's why the ***Pharisees*** who questioned Jesus about it, or to whom Jesus addressed his questions, couldn't make head or tail of it. Because they weren't prepared to---they weren't prepared to concede that Jesus was the Messiah. Their minds were blinded. **But when *David* began to strum his heart, and pick out the tune, and weave together the words of this Psalm, David knew that he was making a Psalm about Jesus, the great Priest-King who was to come---the Savior of the world, who would come to rescue his people.**

(29:46):

So, with all that in mind, let's listen to David's Psalm for the Messiah. We read it earlier. **We're going to pick out seven things that David had to say about the Messiah, about King Jesus**. I don't suppose I'll cover all seven this morning, but that's where we're going.

(30:07): ***Psalm 110: 1. The Lordship of the Messiah***

**The *first* thing I want to pick out from this Psalm: his Lordship, the *Lordship* of the Messiah**. Look at the very first line of the Psalm. It reads like this. *"The* ***Lord*** *God says to, my* ***Lord****."* Two 'Lords' in the same line. But you'll see in your English Bibles that the two 'Lords' are printed differently: the first in block capitals; the second with a capital letter, but the rest in ordinary lower case. **So, the first *'LORD'* in block capitals is God's own name *'Yahweh*, he, who is the eternal one'. And the second one, *'Lord'*, is the word '*Adonai*', which means *'my Lord'*, in the sense of *'my master'*.**

(31:11): ***Understanding of ‘LORD’ and ‘my Lord’***

This is what David says, *"Yahweh says to my Lord."* And by saying *'my Lord'*, he means 'the King'. Solomon, David's son, became David's Lord from the moment that Solomon was crowned---or rather anointed----as King. **David was no longer the King. He could look up to his own son sitting there on the throne and say, "*He's* my master now. I'm going to honor him. I'm going to serve him.**" But David, wasn't just singing about Solomon. In his heart and in his mind, he was looking forward to a much greater King than Solomon. And he was singing about HIM. **He was singing about the Messiah, *THE* anointed one. He was singing about *Jesus*.** And David says, David called him, "*My Lord! He's my master!"* David, a thousand years before Jesus was born, was eager for the day when King Jesus would come. And David was already looking forward to kneeling in front of Jesus and saying, "*My Lord! My master!"* to him.

(32:41):

David, of course, had spent many years ruling as King himself. And I'm sure lots and lots of people had bowed down in front of David and called David, "My Lord. My master." And now, David was happy to call Solomon his Lord. But David was longing for a great day and a greater coronation. He was longing for the day when he would see Jesus, his own great, great, great, great grandson, and **when he would be able to bow before *Jesus* and say, *"My Lord! My master! I want to serve you. I want to honor you!"*** David wasn't thinking, "Oh, that will be so humiliating, having to call him, 'My Lord.' " David knew that there could be no greater privilege, no greater honor, than to bow down before the Savior of the world; to bow down before the promised Messiah; to bow down before the King of Kings.

(33:53):

You know, you think about the great men of this world (and 'great' in inverted commas), and you think how eager people are to honor them, and to sort of align themselves with them. You know, they think it's a privilege to do anything for them, to serve them in any way. Yet, how unworthy so many of those leaders are, whom people bow down in front of. You know, millions of Russian people would have laid down their lives for Josef Stalin. And they did. What mean-minded little person he was--- petty, and self-obsessed, and paranoid; ready to murder millions for his own ends. You think of the man who rules in North Korea today. Oh, what a boastful, deceitful, murderous thug he is; but his people adore him. They would lie down gladly and let him walk over them. **People will do literally anything to please the man with power---the big man.** Think of Clinton in his days in the White House, and the way he exploited his female staff---their willingness to be exploited for him. They thought it was an honored to do whatever vile things the most powerful man in the world asked of them. They thought of it as a privilege to serve a man like that.

(35:35):

**But it's not just political leaders**. You have your ***pop stars***, and your ***footballers***, and your ***film stars*** and the ***groupees*** who follow them around to be used and to be abused by them. And they think it's such an honor to be linked with those characters.

(35:54): ***Jesus, THE ‘Lord’! Jesus MY ‘Lord’!***

**Well, it is *our* privilege. It is our greatest honor that we are allowed to serve King Jesus.** At last, a man worthy to be served. At last, a man worthy to be adored; a man worthy to receive all ***honor***; a man worthy to be ***served*** and ***loved*** without reservation and without qualification. A King in whom there is ***no pride***; a King in whom there is ***no selfishness***; a King who ***never abused his position*** for one moment; a King who had time for the most intelligent, and the most gifted, and the wealthiest; **who could never be *bribed* by them or *corrupted* by them**; and a man who had time for the ***beggars***, and the ***outcasts***, and the vulnerable, and the ***despised***, but who never despised them. A King, who was ***beautiful in his character***: who's never known to do one sordid or immoral thing; and who knew how to be a ***friend to sinners***---who understood them, who had time for the most degraded people, and who knew how to rescue them from the pit that they had fallen into. Sinners and outcasts gathered round him gladly because they knew that he loved them. And they listened to him; and he won them by his love. He is a King who **never told a *lie***. He is a King who **never *deceived* anyone**. His life was utterly transparent. He was a King who **never *cheated* anyone**, who **never went back on his word**, who **never took *advantage*** of anyone's naivete. Here's a King who was willing to kneel down in front of his courtiers and wash their feet. And they didn't say, "Oh, this is just gesture politics. This is virtue signaling. He just wants a photo-op." They knew it was ***real***. They knew that he was doing it because he ***really cared about them***. And they knew it because he had spent the last three years looking after them and putting their needs in front of his own. They knew that he really meant it---that ***he was glad to wash away the dirt from their feet***. They knew he would do anything for them.

(38:39):

This is the King who **prayed for his enemies**. This is the King who was willing to **lay down his life for his people**, who is willing to make the ultimate sacrifice for them. This is a King who **allowed cruel men to bind him hand and foot**---providing that they let his people go free. This is the King who stood alone, silent in the courtroom; and people threw the vilest accusations at him; and he absorbed them all, so that his people could be free from the accuser. This is the King who hung in the darkness, lonely and abandoned; and he cried out that his God had forsaken him. And it was true. God had forsaken him because he was taking the punishment for my sins---for every misspent moment, for every selfish thing I've said or done---**he was willing to take the blame for everything on his own head**; to take the responsibility for what I am and what I've done. And he was punished in my place. This is the King who knows every one of his subjects---personally, individually---and loves each one of them as an individual, and works out exactly what is best for them, and provides it infallibly. This is the King who knows everything about me---all my unfaithfulnesses, all my acts of treachery---and who yet has loved me. **And he has promised that he will never leave me.**

(40:48):

**I’ve found a man I can kneel-down in front of.** I found a man to whom I can say without any reservations, **"*My master. My Lord."*** I don't think I could say that to anyone else. I'm too cynical by nature. It wouldn't matter if someone had the most amazing achievements, and the most brilliant mind, and the most glowing character references. I still don't think I could sign up to be one of his followers, because I know that all men have feet of clay. I couldn't say, "I'm that man's servant." Even Christian leaders, there's never been one about whom I'd say, "Oh, I trust him totally." Because they're still sinners! I know it.

(41:43):

But...Jesus King Jesus---I can kneel before him. I can gladly say about him and to him. "My Lord!" And I trust him totally. It's the greatest honor. It's the greatest privilege that I have. **I belong to him. He's *MY* master**. Our dear friend, Andrew Swanson, regularly signs off his letters, *"Yours in the service of the best of Masters."* And he's right. Jesus is the best of Masters. Who would serve another master if they could have Jesus? I'm thrilled to be in the service of King Jesus. I'm glad to wear his livery. David called Jesus, the Messiah, *"My Lord!"* **David sang, *"Yahweh said to my Lord."* And 'My Lord' he was talking about is *Jesus*.** That was David looking forward to somebody who was going to be born a thousand years in the future. David didn't know a fraction of what we know about Jesus, but David was still proud to call Jesus his 'Lord'. Not proud in the sense of arrogant, proud in the sense that he was delighted. **He was *thrilled* to have Jesus as is Lord**. And it was something he wanted others to know about.

(43:26): ***Test Yourself***

***Who*, or *what* are you serving?** Who are you trying to please? Who are you trying to live up to? Is there somebody here on earth about whom you'd say, "He's the most important person in the world to me." or, "She is, providing I keep her happy. That's what matters to me." Maybe it's not a single person. Maybe you're trying to please a group of friends. Maybe you're trying to fit in with what they expect of you. You're trying to gain their approval. Maybe it's even broader than that. Maybe you're trying to fit in with the society around you. So you'll talk the way that society tells you that you ought to talk; about the subjects that society tells you that you ought to be interested in; and you'll spend your money the way that society tells you that you should spend your money; or you'll dress the way that society tells you that you ought to dress, the way that people dress on the TV. And you'll make sure that you're up to date with the programs that society tells you that you ought to be watching and know about. I can tell you whoever, or whatever you set up as your master, whoever you set yourself to serve, to follow, to imitate, to win the approval of---whoever or whatever it is, it will let you down. They'll cheat you. They'll disappoint you. They can't deliver on their promises! **But Jesus is a Lord---He is a Master---who *never* disappoints those who bow down to him.** All the promises he makes are utterly reliable. He'll never con you. He'll never promise something he has no intention of delivering. He is utterly reliable.

(45:53):

Those of you who do know him, don't be embarrassed to tell the world that you're in his service. Would someone who was in the service of the most powerful emperor on earth, would they be embarrassed to tell people, "I'm in his service." You're in the service of the King of Kings, the Lord of Lords. Don't be embarrassed to say to people, "Jesus is my Lord,' when you're being challenged to do this; and when you're being pushed to do that; when people say, "Well, everybody does it." Can't you say, "Well, I have a Lord. I have a master. And he doesn't want me to do it. He's called Jesus. He's my master."

(46:43):

Oh, you're not worthy to be his servant any more than I am. You've got nothing to give him any more than I have. There's nothing Jesus needs from you any more than there is from me. **But this amazing King, this perfect master takes *worthless* people into his service.** And I mean worthless people--- people who have zero to offer him. In fact, he turns away the people who think they have got a lot to give. And he pulls people to himself, and he hugs people who know they are useless. You come to Jesus as a sinner. You come to him as someone who's got a bad record and a bad heart. You come to him because you need him...not the other way around. And when someone does come to Jesus in that way, Jesus accepts them. He takes them under his Kingly care, under his protection. He wipes out the record of their sins. He gives a new heart. You say, "I can't, I could never serve Jesus because my heart wouldn't be in it." Well, come to Jesus and he'll give you a new heart. And then your heart will be in it. You'll find it's your delight to serve Jesus. It's only your stubborn, bad heart that stops you from seeing what a wonderful thing it is to serve him. So come to him, and he'll give you a new heart. And then, he'll give you work to do for him. Not because he needs your work; but so that you can have the satisfaction of working under the...working in the service of the best of Masters. Believers, think of serving Jesus as a privilege. And if you've never kneeled before Jesus, if you've never said to him, "My Lord," come now. Come to Jesus; because he really is worthy. There is no one like him in heaven or on earth. There's never been a King like him. There's never been a Savior like him. There's never been a friend like him. There's never been anybody you can trust, as you can trust him. There's never been anyone who is so ready to give, and to give, and to give to people who've got nothing to give back, come to Jesus.

(49:25): ***Psalm 110: Seven Points About Messiah***

I said, there'd be seven points to take from this Psalm. Seven things that David said about his great descendant, the Messiah. And I did warn you, didn't I, that we wouldn't get through them. I'd hoped that we'd get a little further than this. What I'll do is, I'll just list out the remaining six so that you can go back and meditate on the Psalm over coming days and prepare for what's to come.

(49:56): ***Psalm 110: 1. Messiah’s LORDSHIP***

My ***first*** point (already made) was to be his ***Lordship***.

(50:00): ***Psalm 110: 2. Messiah’s POSITION***

The ***second*** point was to be his ***position***. "*Yahweh says to my Lord, 'Sit at my right hand.' "* David, you remember, as it were, sat on the steps of the Lord's throne. He was allowed to share Yahweh's authority and power. And then Solomon took David's place. Well, David looked forward to the coming of the Messiah, who would truly, fully in every sense, share the throne of God. The Messiah, **who would sit at *Yahweh's right hand***---Yahweh's own beloved son.

(50:39): ***Psalm 110: 3. Messiah’s POWER***

My ***third*** point will be his ***power***. *"The Lord, Yahweh, sends forth from Zion your mighty scepter saying, ‘Rule in the midst of your enemies.’ "* Yahweh had put David into a position of power to extend David's kingdom. And then Solomon was going to inherit that kingdom. But David was looking forward to the coming of the Messiah whose ***Scepter***---whose rule---would stretch to the ends of the earth.

(51:12): ***Psalm 110: 4. Messiah’s PEOPLE***

My ***fourth*** point will be his ***people***. *"Your people will offer themselves freely on the day of your power, in Holy garments."* You know, I'm sure David rejoiced that there were many people who gladly offered themselves to him. And he trusted that the same would be true for Solomon. But much more, he knew that Jesus---the King, the Messiah---would draw **people from *all nations***, and that they would ***offer themselves freely*** in the day of Jesus' power.

(51:46): ***Psalm 110: 5. Messiah’s PRIESTHOOD***

My ***fifth*** point will be his ***priesthood***. *"The Lord has sworn, and will not change his mind, 'You are a priest forever after the order of Melchizedek.’ “*  David had served as priest, following in Melchizedek's footsteps, bringing blessing to God's people. And now Solomon would serve in his place. But David was looking forward to the day when the Messiah would come---***the perfect Priest and King*, who would make the ultimate sacrifice, and who would reconcile all his people to God, and bring down blessing on our heads**.

(52:24): ***Psalm 110: 6. Messiah’s VICTORIES***

My ***sixth*** point will be his ***victories***. *"The Lord is at your right hand. He will shatter Kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses. He'll shatter heads over, the wide earth."* David won great victories for God. He trusted that his son Solomon would win victories of other types. But David was looking forward to the coming of the Supreme Conqueror---King Jesus--- ***who was going to be victorious over EVERY force that stands against God***; who's going to win the final victory over sin, and death, and Satan, and all evil. David already knew that Jesus, the Messiah, when he came would be undefeatable, irresistible; and he is.

(53:16): ***Psalm 110: 7. The SOURCE Messiah’s Strengths***

And then, the ***seventh*** point will be ***the source of his strengths***. In the last verse of the Psalm, *"He will drink from the brook, by the way; therefore, he will lift up his head."* When a King was crowned in Jerusalem, he drank of the water that flowed from a sacred spring. But David was looking forward to the coming of the Messiah, ***who would drink of the river of God's Spirit, the spirit of life, and would share the Spirit with all his people***.

 There's so much in this Psalm. So many glimpses of the Lord Jesus in his greatness, and his majesty, and his victories, and his great purposes, and the awesome destiny. David only saw it faintly from afar**. But *we* are so blessed. *We* live in New Testament days.** And Messiah has come; and Messiah has taken the throne; and he is ruling now, in the midst of his enemies. And he is winning victories.

(54:28):

And if we belong to him---if He's our Master---then, ***we* are the most blessed people in the world!!**